

The American Friend

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SEPTEMBER 29, 1938

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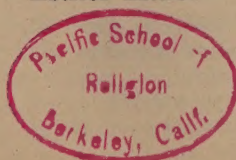
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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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ON THE BORDER CROSSING OF THE LIGHT BROWNS

BY HOWARD W. ELKINTON

Director, Friends Center at Berlin

Frankly, we were reluctant to leave Luxembourg. Construct in your mind's eye a deep valley such as found in the Great Smokies; the mountains clad with spruce, and the narrow meadows worked for grass or other scant fare allowed to mountain farmers. Fill in dabs of color softened in the lovely long twilight of these parts: the ridged green of spruce against the mountain, naked browns of the ruins, red-roofed tiled houses, and a creeping green of river which pales up a bit on Mondays after the village wash. Here, there and everywhere roses in lush bloom climbing over walls, standing at attention as rose trees in gardens, or smothering pergolas with the weight of their flower. Geraniums of two kinds, the deep turkey red that splashes the eye of a blindman, and the pink variety. Nor were petunias far behind, falling in cascade from window boxes or just tumbling about in the sheer joy of a colorful life. These were some of the reasons why we did not hurry to leave Vianden.

At the bridge, which was hardly twenty paces from end to end, were two sentry boxes. The bridge was a stout cut-stone structure of Roman pattern and covered with the gray-green lichen of time. The Luxembourg officer was in brown uniform not exactly helped by wear, but his genial manner and friendly accost teased us into the sheer pleasure of conversation which ended by our leaving a rose for his studio and our insistence that his castle was built for the Fifth Century. All good things must end so a touch to the throttle moves our faithful vehicle across the intervening yards to the Deutschen Grenze.

Two officers, who had been watching us from their near post of observation, appeared from their "Schloss." The German sentry cabin was well built, just large enough for two men and a stove, trim, neat and very businesslike. May I remark again that this crossing was in a very rare spot for Americans and I doubt if an automobile from the U. S. A. had ever passed that bridge, designed for soldiers of Marcus Aurelius more probably than for silent shoes of Harvey Firestone. The officials of the Reich stepped out to meet us in the proper course of duty. They knew no French, which surprised us a little as French is

the state language of Luxembourg although German is commonly used when the people do not employ a mixture of tongues, their own patois. Our friends were well built, solid men clad in the field green uniforms of the German Reich. If we had not stopped, a bar painted in bands of red and white would have splintered our headlights if not our passports. We eased to a slow arrest in approved Ford fashion.

One of the two was slightly less austere than the other, with whom we began with what German we could muster. The other Herr Sollbeamter disappeared into his kiosk with our automobile-passport, a most precious document that opens and shuts borders as a well-oiled key. He proceeded to study our passports and after a longish time he asked his Herr Kamarad to ask me if my Christian name were "Light." Many names have I undergone along life's winding path but Light was a new one, nor had I ever heard of a person with such a name-handle to hold.

Again they went into what Walter Camp might have called a huddle. From

MEETING FOR WORSHIP

What stores of lading
Do we bear with us,
Of worth unknown?
Thoughts,
Nourished and cherished
In the treasures of Heaven:
Riches of the Infinite.

Laden:
With a precious store
Of deeds, that God has wrought;
Of thoughts, that God has shared;
Of acts, that God has urged;
Of words, that God has given;
Of Love, that God has shewn.

At midnight,
Or at break of day,
At twilight or at noon,
In pain and sorrow, grief or joy,
In rest and peace, the thoughts have come
To bring,
Contentment to the soul.

When the lading is dispersed,
And passed from soul to soul,
The Meeting
Is alive with worship,
The sacramental hour of life
With Christ and God,
Has come.

Dublin, Ireland.

W. L. T.

this formation the chatty member emerged, stating that I was being listed as "Brown" and they were of the opinion our party consisted of Mr. and Mrs. Light Brown with two little Browns. Forty years ago the color of my hair was *straw*!

And so we left that valley, with relief on passing a frontier and with regret also in parting with a tongue that is understood and a way of life to which we had grown attached — that leisurely charm of living to be found from France to Holland. A new world spread out before us as our car climbed the high hills that lie between Vianden and Trier, similar to our country along the northern tier of Pennsylvania. It was as if we slid down into the upper waters of the Susquehanna when we reached the watershed of the Mosel. That is another story far from the crossing of the Light Browns.

REPORT ON SOUTH AFRICA

A preliminary report on their experiences in South Africa has just been made by Thomas and Esther Jones to a group of interested Friends. Rufus and Elizabeth Jones, who also were members of the Anglo-American Quaker deputation were present. In the course of their travels over an area as large as the United States east of the Mississippi, Tom and Esther Jones interviewed close to one thousand people. They discussed the problems of the native population with English and Boer leaders and with native chieftains. From their studies comes the hope that a Friends Center might be established in South Africa to form a bridge between the various racial groups. Plans are being made for a meeting to be held in October, under the auspices of the Race Relations Committee and the American Friends Service Committee, at which time the whole matter of Friends responsibilities to South African natives may be considered.

SAYING IT WITH BARRELS

Sixty thousand barrels of whole wheat flour are being transported free of charge to Spain for relief administration by the American Friends Service Committee. This flour, enough to feed half a million people for three months, comes as a gift of the American people to the people of Spain through the American Red Cross. To bring about this generous aid, the State Department, Red Cross, Surplus Commodities Administration, Maritime Commission and the two Spanish Governments have cooperated to furnish the wheat, freight expenses, milling and transportation. The flour will be distributed impartially on both sides of the war and be used exclusively for civilian relief.

THE AMERICAN FRIEND

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Editor

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EDITORIAL

Why We Publish Dr. Cadbury's Vivid Picture

IT IS with no purpose of intensifying the feeling against Japan, nor of playing up the terrible tragedies inflicted upon the Chinese people, that we publish in this issue the radio address made at Canton by Dr. William W. Cadbury. Rather, it is with the desire, first, to give an authentic statement by an eye witness in the person of our Friend, in whom we all have complete confidence. Having been so grossly deceived by the "atrocities stories" that grew out of the last war, it is natural that many of us have been loath to credit the reports of almost incredible brutalities that have come from China. No one can reasonably question the facts as presented by Dr. Cadbury.

But it is not merely to present the stark reality that we offer this gruesome picture. Primarily, we would rouse readers to a sense of responsibility in the face of this frightfulness. We become more or less impervious to tragedies in the mass. We deprecate but do nothing. It is only by personalizing tragedy in terms of individual folks, as our Friend has personalized it, that we are moved to action.

What may this action be? In the first place, we should give, and give generously, to this stricken people. We should give because of the naked need, and we should give in penitence because from our own country Japan is securing a large part of the war supplies with which to rain death upon the Chinese. This is a national disgrace which we can't help, but our failure to respond to appeals for succor is also a national disgrace which we *can* help. Says Nathaniel Pfeffer of Columbia University, an authority on the Far East: "What is generally acknowledged but not openly avowed, is the scandalous failure of America to respond to the need of China, the indifference to the humanitarian appeal of the ghastly suffering in that country. This is the most niggardly episode in recent American history, one in which the country can take shame and which must be redressed." It is for the purpose of redressing this, our sin of omission, that the Church Committee for China Relief has been organized, constituted by the Federal Council of Churches, the Foreign Missions Conference of North America, and China Famine Relief, Incorporated. Contributions may be sent to this Committee at 105 East 22nd Street, New York City.

This we should do as humanitarians, as good Samaritans and as Christians. Furthermore, there is a more distinctive service which we may be preparing to render as Friends. At the World Conference last year the proposal was made that a Friends Center be established at Shanghai. In the meantime a deputation including Rufus M. Jones of this country and Harry T. Silcock of England have visited China where they found an eager welcome to the proposal. Through such a Center we could give some direct physical aid, but far more important, we could express a spiritual service of sympathy and friendliness that is so greatly needed. Plans for starting this Center are gradually taking form. May Friends stand by expectantly, ready to aid in this service of good will to a noble people so sorely stricken.

One Who Became a Quaker

IN THE issue of *The Christian Century* for September 21, appears a contributed article, "I Became a Quaker." How we wish every Friend could read that article! Not for any sense of gratification that might come—on the other hand, for the deep searching of heart that should result.

Eleanor Slater, the writer of the article, is a teacher in the Department of English in the University of Rochester. She presents a chapter of a spiritual autobiography in which she shows how, dissatisfied and troubled over the contrast between religion professed in beautiful churches and religion applied to the needy about, she went on a spiritual pilgrimage. This brought her first into the Wider Quaker Fellowship, then, under A. F. S. C. auspices, into a summer of hard work for desperately poor folks in a destitute coal mining community, and through that vicarious experience into the Society of Friends.

In telling what sent her out on her quest, she writes: "Within the churches I saw rows and rows of well-dressed, comfortable, complacent people (of whom I was one), affirming allegiance to Jesus Christ, and then going on with their comfortable lives." The implication is that she has gone to a group of which this cannot be said! Presumably, Quakers are not just "going on with their comfortable lives." How definitely and sacrificially are our

meetings for worship related to human need—in their respective communities, or in distant communities in our country and in other lands? In this connection, the financial report on the United Budget, which appeared in our last issue, has significant bearing.

Friends were gratified and too greatly contented, we fear, over that article, "They Call Themselves Friends," which appeared last February in *Readers Digest*. For our souls' good, it might help us to read the title thus: "They *Call* Themselves Friends"! May this impressive rehearsal by Miss Slater stir in the hearts of many a Friend the desire, and the will, to become a Quaker!

This Sorry Spectacle in Europe

TO SAY that, in common with lovers of justice and peace generally, we follow the crisis in Europe with mingled feelings, is to put the case altogether too mildly. Our feelings are a mixture of outrage and bafflement—and of apprehension. It is a severe test for those who have been dubbed as "peace at

any price" people. The price they seem called upon to pay is indeed high.

To the peace absolutist, nothing can justify war. His emphasis, however, is not put upon given diplomatic "incidents" but upon a thoroughgoing doctrine and philosophy, upon a way of love, which, as George Fox said, takes away the occasion for war. Perhaps we are seeking to rationalize our deep feeling, but we hold that a pacifist, while maintaining his convictions, may pass judgment on current developments from the viewpoint of the "power politics" on the basis of which the diplomatic game is being played. It is not our program but we may appraise it more or less objectively.

It is thus that we feel outrage and bafflement: outrage at the apparently imminent immolation of a helpless republic while its "friends" stand by, holding the coat of the ruthless destroyer; bafflement over the utter futility of the situation, and the seeming impossibility of finding a decent way out.

In all the confusion and turmoil over the onward march of insolent aggression, let one thing be kept clearly in mind: all this has grown out of an infamous treaty of "peace," dictated by force at the conclusion of a war to end war and to save democracy.

Making Education Religious

By Kenneth E. Boulding

Kenneth Boulding, a British Friend, participated in the World Conference of Friends last year, being then a lecturer at Edinburgh University. He is now a member of the Economics Department of Colgate University, at Hamilton, New York. This paper grew out of a message given in a meeting for worship at Oakwood School on September 11.

ONE of the most impressive things about America is the remarkable quantity of educational activity. What the cathedral, the church, and the castle were to Medieval Europe, the school and the university are to us. For education the parent skimps and saves; for education the student washes dishes and waits on table and tends furnaces; for education legislatures cheerfully allot sums of money far beyond what most governments will pay; for education philanthropists spend their fortunes. The results in terms of statistics are impressive. Gothic style, Colonial style, or Box-with-holes style, campuses and school buildings inescapably dot our landscape. Students in millions attend tens of thousands of classes, and finally emerge with unnumbered diplomas and degrees. Nor is this without cause. We look to education to solve most of the problems of the day. We look to education to build up a new society, to establish true democracy, to hasten the kingdom of God.

That this is so is a fine and beautiful thing. Nevertheless, the very faith which we repose in education lays upon us the constant and heavy responsibility of justifying that faith. It is not enough to turn aside a difficult question of social or political life by saying, "Oh, education is the answer." We must seek to know what we are educating for, what kind of education we want, what kind of people we want to produce as a result of our

education. This question is particularly important for religious people, for to be religious implies that we have at least some idea of what man ought to be, and consequently some idea of the type of person which we want our education to produce. Education is nothing less than the production of adults, and unless we know what kind of adult we want to produce we cannot plan any scheme of education intelligently.

The process of education may be roughly divided into three stages. We have first the acquisition of skills: the ability to do the common actions of daily life; the ability to understand, read, and write a language. This type of education must of necessity come first, and must occupy most of the time of children. Without it we cannot build any superstructure, and at the present time it may be questioned whether, in our anxiety to go further, we are not neglecting these bricks of education to the point where the building of a sound superstructure is endangered.

The second stage of education we may call the stage of orientation—the process by which the individual finds his proper place in the universe. Thus Astronomy teaches us our place in the stellar universe; Geography teaches us where we are in relation to our own earth; Geology and History show us where we are in time, as Astronomy and Geography show us where we are in space. Mathematics shows us what kind of space and time we live in. The physical sciences show us how we are related to the world of matter. The social sciences relate us to the world of our fellowmen. The biological sciences show us that we are a part of the great world of life.

One fundamental difference between an educated and an uneducated man is precisely this: the uneducated man sees himself as part of a universe which is bounded by his own life in time, by his own movements in space,

by his own acquaintances in society; the educated man feels himself to be part of a process which extends back thousands and millions of years in time, which reaches out to the uttermost stars in space, and which takes in all humanity in society. The uneducated man lives with his family, his dog, his house, his town, alone. The educated man lives also with the great men of the past; Plato is his friend as well as the man next door. He lives with the teeming life of the past; the Brontosaurus as well as his dog forms part of his menagerie. He lives with all the people of the world; all far countries dwell within his bookshelves. He sees not only the stars shining into his garden; he sees himself in the garden looking at the stars from their midst.

This process of orientation is something which goes on all our lives; formal teaching can only scratch the surface of real education. The teacher may count himself successful if he inspires the student with a desire to know more of this universe of space and time and spirit in which he finds himself, and to know where he stands in that universe. Perhaps after all the educated man is not one who knows himself and his universe, for that is impossible, but one who hungers and thirsts after such knowledge, whose curiosity is insatiable.

What part, then, in this process of orientation does religious education play? The assumption behind most of our public education is that it plays no part at all—that beyond the inculcation of a few simple ideals and the exercise of a certain amount of national religion (e. g. flag worship) education should be purely secular. There is a very understandable historical reason for this. State education must always have as one of its chief ends the maintenance of national unity; it aims to create people who will be patriotic—i. e. who will feel a strong sense of unity with their fellow nationals and a much weaker sense of unity with "foreigners." In some states organised religion has been used to provide this psychological cement which welds a people together. In the United States, however, organised religion has been a divisive rather than a unifying force—a nation founded largely by religious rebels cannot use organized religion as the basis for authority. Consequently, as nearly all the "two and seventy jarring sects" would rather have no religion taught than another's and as the very principle of the separation of Church and State implied that no particular form of religion could dominate the State, public education had to be secular. As a consequence of this, "religious education" has come to be regarded as a thing apart, something to be cared for by the churches on Sunday while the public schools provided "secular" education during the week. The distinction between Sunday School and Week-day school has become sharp, and all too frequently what is learned in one is related in no way to what is learned in the other.

It is perhaps no exaggeration to say that this situation has been disastrous both for religion and for education. On the one hand, religion has tended to lose its relation to other branches of human experience, while on the other hand the other branches of knowledge have been regarded as isolated "subjects" in a curriculum rather than as aspects of a unified body of truth. Thus in the presentation of history, the story of Jesus has been presented stripped of its historical setting and significance in Sunday School, while "History" has been presented in the public schools without adequate reference to the impact of religion on man's culture. Consequently it is only too easy for a student to pass right through our educational system without ever realising that religion is part of history, and to pass through our Sunday Schools without ever realising that history is part of religion; that, indeed,

one of the main tasks of religion is the interpretation of history—history in its broadest sense of "what happens to man."

What, then, is "Religious Education"? The first stage of education produces a "skilled" man; the second stage produces an "oriented" man—one who knows where he is. Is there not then a third stage, in which man not only knows where he is in the universe, but accepts and identifies himself with that universe? For the secular man—the best product of secular education—the universe around him is seen as something to be observed. Truth is an inert reality, waiting passively to be discovered. For the religious man, the universe around him is seen as a great family of which he is a part, while truth is seen not as an inert reality but as a living reality, striving to be expressed through man, wanting to be known, wanting to be loved.

The experience of the truth that is not merely sought but is seeking—this is the essence of religious experience, the foundation of religious faith. To be, not a spectator in an indifferent universe, but a partner in a living universe: this is the difference between the purely secular and the religious. It is not enough to know the truth; we must love the truth, serve the truth, worship the truth, and that is to say we must not only know the truth, we must love, serve, and worship God. The spectator-attitude is the direst product of our secular education, and a logical consequence therefrom. Our world is dying for lack of men who can identify themselves with the world's suffering. But we can only identify ourselves with the world's suffering if we feel ourselves to be part of the whole family of God—that is, if we are religious, whether we use the language of religion or not.

The three stages in education, then, are stages in the development of the religious man, and one who stops short at any of them is only a half-finished product. The man who is merely skilled—but who is not oriented—often worships himself; his subconscious belief is that he is God, and all his actions center round himself, or at most, his immediate circle. The man who is oriented knows that he is not God, but if he remains content with the position of a spectator of truth he will like the writer of "Ecclesiastes," eventually reach the opposite conclusion—that he is nothing. The Religious man not only knows—or seeks to know—where he *is* in the universe; he seeks to know what he has to *do* in the universe; he has not merely a place, but a task; he is a fellow worker with God in the business of creation.

These three stages do not, of course, necessarily follow each other in time in the development of an individual. It is true that the child must generally be occupied with the acquisition of skills, but even in childhood much can be done to develop knowledge of truth and love of God. Religion is not merely a subject in a curriculum, to be "taken" like a dose of medicine at a certain age; it is a spirit and a motive which must inspire all education if the result is to be a truly educated person.

In this connection the educational work of religious foundations such as Friends schools is of great importance; their importance in setting standards for education in general can hardly be overestimated. It is perhaps even more important that teachers in public schools should be genuinely religious people. And finally, it is of the greatest importance in our present circumstances that those who are engaged in specifically religious education in Sunday Schools and elsewhere should receive a vision of the supreme importance of their task—a task which is nothing less than to illumine, to crown, and to give significance to the whole system of secular education.

Hamilton, New York.

Japan's Invasion of China

By Dr. William W. Cadbury

How courteous is the Japanese!

He always says, "Excuse me, please."
He climbs into his neighbor's garden

And smiles and says, "I beg your pardon."

He bows, and grins a friendly grin,

And calls his hungry family in;

He grins and bows a friendly bow:

"So sorry, this my garden now."

THUS in lighter vein Ogden Nash, a modern poet, would illustrate Japan's invasion of China.

The events of the past year are without precedent in the milleniums of China's history. The threat to the culture, to the livelihood and to the very existence of this great people has aroused the "Sleeping Giant" to defend himself against the force that would destroy him and reduce his people to mere slavery.

In this great struggle, new and unexpected qualities have shown themselves in the Chinese people. Old differences have been forgotten, corruption has been suppressed, and the whole nation has united to defend itself and to maintain the ideal of freedom, of civilization and of righteousness which the aggressor is trying to destroy.

It is now perfectly evident that the Japanese invasion of Manchuria, instead of bringing about peace and stability as has been so blatantly declared, started a chain of disastrous events in Europe and the far East which threaten the very foundations of international morality. Now, no one can be any longer duped by Mr. Hirota's declaration that "Japan's aim in the China incident is the stabilization of lasting peace in the far East." It is now evident that the peace planned for China is that written on the tombstone: "Requiescat in pace."

Japan has succeeded in North China in accomplishing what she had hoped to do for the whole country. In the Peiping regime we see unfolded her plan for the future: a puppet regime supported at every turn by Japanese military authority. Every act, and every thought of every man, woman and child is to be completely subjugated to the will of the Japanese rulers. Every vestige of western influence, commercial, cultural or religious is to be wholly eliminated.

All utilities, mines, agricultural enterprises, etc., are to be devoted exclusively to the upbuilding of the Japanese economy, and the manhood of China must become willing and obedient slaves of the Japanese overlord, while the girls and women of this land are devoted to the lust of the invader.

But what was accomplished so easily

In seeking to inform the public of what he has seen and experienced in China, Dr. Cadbury has sent us this statement for publication. It is the major part of an address which he gave recently over the government broadcasting station at the request of the Mayor of Canton. As many of our readers know, Dr. Cadbury, a member of Philadelphia Yearly Meeting, has for many years been a member of the staff of Lingnan University and Canton Hospital.

in Manchuquo and Peiping has proved far more difficult elsewhere. Now having been delayed in her advance upon Hankow, Japan is responsible for the most terrible disaster in China's history—destruction of the dykes and the overflowing of the banks of the Yellow and Yangtze Rivers. Further—to vent her wrath on the innocent people of China for opposing her imperial will, she has perpetrated a most brutal massacre on the civilian population of Canton.

May I live through with you once more my experiences on June 6. In fulfillment of the Japanese threat to bombard the city of Canton, the massacre began on May 28. For nine days the invaders brought death and destruction to the citizens of this open city. On June 6, the first siren sounded at 8 a. m. I was in my car and off a few minutes later. No planes had appeared. I raced from Lingnan University to the Pearl River Bridge. It was down, and only after identifying myself as a doctor was I allowed to cross. Arriving on the Bund, the sound of planes was heard; then the rattle of machine guns sweeping the streets. Men, women and children were rushing wildly for shelter and it was all I could do to avoid running them down. Bombs began falling about 9 a. m. I was making rounds on the fifth floor of the hospital. Planes roared but five hundred feet overhead. The building shook with the shock of bombs falling near by. Soon the Red Cross units began to carry in the wounded—men, women and children. Not one wounded soldier! All innocent civilians!

As the wounded came in, one of our women doctors gave each a hypodermic of morphine and anti-tetanic serum. Between 60 and 70 required amputations of an arm or leg. There were many injuries of the chest and abdomen. Six tables, with as many surgeons—operated till late at night. One day's toll of casualties brought to Canton Hospital actually registered 154. Hundreds of others were

treated elsewhere. The killed were numbered in thousands, and some are still buried under fallen houses.

Let us talk with some of the victims! Here is a doctor who was helping in the Red Cross Relief. He was struck down when the bomb fell in front of the Red Cross Headquarters. He is dying, both legs horribly mangled. His wife and little boy stand beside him weeping. We relieve his pain—that is all! Next a man with one leg hopelessly crushed. He is bleeding, so I pull the tourniquet tighter and he is hurried to the operating table.

Five times the airmen dived for the French Hospital, with the tricolor clearly painted on the roof. Two bombs hit and destroyed the X-ray room, laboratory and operating theatre. All was in readiness to perform operations. Crowds driven away from shelters near the hospital fled to the Wing On Tong, a newly built concrete building. The airmen power-dived and dropped a bomb close by, and then another in the river crowded with sampans. Scores of men, women and children were killed here alone. Late in the afternoon I saw 40 bodies, horribly mutilated, laid out for identification. Some were disemboweled and others had their brains blown out. Many of the serious cases were brought to our hospital. Newspapermen who had covered Nanking, Hsuechow and other northern cities declare that this is the worst massacre in this or any other war!

Let us visit a few of these victims. There is Mrs. Leung expecting a baby in a few weeks. One leg is badly wounded; her husband killed, sister-in-law and mother-in-law also badly wounded in our hospital. There is Poon, a coolie; family in the country. He sends them \$10 a month. His crushed leg is amputated. He weeps bitterly. How can he ever support his family again with only one leg? Two sisters were working in a shop on the Bund. They rushed for shelter to Wing On Tong and were badly injured. Here is Lam, half of his face destroyed—he dies later. He has a wife and little son, and an old father and mother dependent on him. His brother and his brother's wife and son are all killed. Ue—his right leg is gone. How can he support his four little children? He had a shop for selling vegetables—all lost in the general ruin. Hoh—employed at the little railway station at Pingwu. His home was close by. Suddenly a bomber flies overhead—7,000 feet high—and releases four deadly bombs. One hits his home. His wife and two little

children are badly injured; his home destroyed. Next door lived carpenter Cheung. Another bomb hit his house. His father and four-year-old daughter were killed instantly. The wife was carrying the baby girl. She was struck dead and the baby had one leg blown off. She is also a patient in our hospital. I shall not describe again the tragedy of the Sewing Factory in Sai Kwaan where one hundred women and children were burnt to death and many more horribly maimed. The Japanese spokesman will tell you—it didn't happen! Was he there? Did he see what we saw and what our hands handled?

For 103 years the Canton Hospital has served the people of Canton. Through fire and flood, in war and in peace, millions have come to it for healing. In all this time there has been nothing to compare with the tragedy of these past three weeks. Through it all, Dr. Wong Man, the Superintendent and the Chinese staff of doctors and nurses (as also our medical students) have stood loyally at their post, in the midst of grave danger from shot and shell.

In 1923 the whole world was horrified by the report of a great earthquake that brought death and destruction to the great cities of Tokyo and Yokohama. China, Great Britain, America with other nations poured out their gifts to the stricken Japanese people. Now these same Japanese, through their military leaders, have launched a campaign of pillage, murder and rape upon the world's most populous country; vast and fertile territories have been laid waste and great cities brought to ruin, and more than one-tenth of the population of the world have been rendered homeless, fleeing westward before the advance of a merciless conqueror.

And have you the temerity to ask why does not China yield to the specious appeal of the Japanese to cease fighting and become friends? The answer is to be found in Shanghai, Nanking and in thousands of towns and villages now occupied by the invader. There men are reduced to slavery or bribed as traitors to their own brothers. Boys are seized and taken from their parents and sent to Japan to learn to fight against their own kin. Women from ten to sixty years of age have been seized by the thousands. Nowhere are they safe, but are wantonly turned over to the lust of the invaders. Certainly death, fighting for freedom, is preferable to the "great peace" so mockingly proclaimed. Not words, but deeds prove the facts.

In Gibbon's famous history we read: "Eleven hundred and sixty-three years after the foundation of Rome, the Imperial City, which had subdued and civilized so considerable a part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia." This

was the sack of Rome by Alaric in 410 A.D. For centuries the names of Vandal and Hun have been bywords because of their barbarous treatment of their victims. But these barbarities pale in comparison with the present campaign to annihilate one of the greatest civilizations of the world, extending over five thousand years!

Every dollar loaned to Japan, every gallon of oil, every ton of iron sold, will be diverted to the murderous attack upon the people of this land. Their blood will be on the head of every man, woman or child who helps the murderer in his deadly undertaking.

A Japanese spokesman recently declared: "Accurate bombing of Canton was carried out despite heavy anti-aircraft fire." Therefore by noting the objects struck we may judge of those aimed at. Thus we find that, above all, the homes of the people were the objects attacked. Over five thousand have been destroyed in Kwangtung alone. Second in importance are the men, women and children. Since May 28, 1500 civilians have been murdered and more than five thousand injured. Having destroyed the homes and the lives of countless numbers of the people, the next line of attack has been the means of livelihood. Not to mention the thousands of bombs which have fallen upon cultivated fields, the airmen deliberately destroyed the splendid new Electric Power Plant, just completed by a German Company and then disabled the new Water Power Plant not even completed, under construction by a British concern. The Cement Plant also did not escape notice. As to the Railways of Kwangtung, hardly a single day in ten months has passed without an attempt to destroy communications, and yet as I wrote this I heard the sound of passing trains.

Not content with destroying the homes, the lives and the utilities of the people, deliberate attacks have been made on the educational institutions of Canton. While in Peiping, the buildings have not been bombed, yet one can note that all learning is to be regimented by the State as is done in other totalitarian governments. Elsewhere in China however, wholesale destruction has been aimed at the University buildings themselves.

One cannot but feel a certain amount of satisfaction that one Japanese authority, and one only, was sincere enough to tell the truth. I refer to the statement of the Japanese ambassador to London who declared that the bombing of Canton was for the demoralization of the civilian populace. If the Tokyo officials were equally sincere they would also declare the truth that the invasion of China was for the demoralization of the whole nation.

It would seem that there are two ideologies in the world today striving for

supremacy. One of these is typified by Japan, and announces that all races are inferior and destined to be the servants of a single chosen people. For Japan, the Emperor embodies the Deity, and the Japanese are his royal offspring. Any who would interfere with the "Imperial Way" must be ruthlessly destroyed. They have no rights whatsoever. In Central Europe this superiority complex of Aryanism directs itself primarily against the Semitic Race, but it is evident that all who are not part of the Reich are despised as inferior.

The other ideology is based on the teachings of the humble peasant who said that all men are brethren, and he that would be chief among you let him be a servant. To prove his point he allowed men to crucify him on the cross which has thus become the emblem of service to mankind.

The so-called democratic countries are based on this foundation. While often falling short of this ideal, each man has a right to live his own life and the true millenium will come when all men within the four seas recognize each other as brethren. It is because the leaders of the government of China are striving for these ends that she has the moral support of the World behind her. The Sino-Japanese issue, like the French Revolution, has become a world issue.

The Hon. Winston Churchill has recently stated the case most vigorously thus: "But after all the grand and cardinal event in the Far East is the revival of China. Japan has done for the Chinese people what they could, perhaps, never have done for themselves. It has unified them once more. General Chiang Kai-shek is a national hero amongst the most numerous race of mankind. He may well become a world hero, as a patriot and a leader, who amid a thousand difficulties and wants, does not despair of saving China from a base and merciless exploitation. It may well be that from the opposite side of the earth will come that exemplary discomfiture of a brutal aggression which will cheer the democracies of the Western World and teach them to stand up for themselves while time remains."

That is the reason that the great majority of mankind are with the Chinese people. Now, therefore, is the time for freedom-loving people of the world, for all those who love their fellow men to unite together in upholding their ideals. Only by complete separation from all intercourse with the aggressor can we hope to attain this end.

Isolated from all the civilized nations of the world, Japan will be compelled to call a halt to her military dictators, and so not only will China be saved, but likewise the Japanese people and the civilization of the world from inevitable ruin.

For the people of Japan, the men and

women and little children, I have no hostility. In my garden I have beautiful orchids, ferns and other flowers from Japan. These remind me of my dear friends and the finer side of Japanese

life now completely submerged by the destructive policy of the rulers of the nation.

Let me close with a message dropped from a Chinese bomber as it flew over

Japan a few days ago in a good will flight: "China and Japan are brother nations. Don't kill one another. Our common enemy are your militarists, who are sending us all to death."

The Farmer and His Calendar

By Louis J. Taber

TIME and the measurement of time have always been important to the farmer. From the beginnings of agriculture, thousands of years ago and on up until the present day, he has been a watcher of the seasons, a reader of signs that would tell him what day was propitious for sowing, what for reaping. Father Time is usually depicted with a scythe or sickle in hand—both of which are implements of agriculture.

The first calendars, it is but natural, were devised by farmers, and that which governs our days and weeks and months now—imperfect as it is—was designed with an eye on the needs of the farming populace, their necessity of knowing with some exactitude the arrival and passing of the seasons.

To this day Swedish peasants reckon from the hour of the potato harvest; and in Korea on the other side of the world they do it from the ripening of the cucumbers.

Long before the coming of the white man, our own American Indians had developed crude calendars or methods of counting the passage of days to help them in their primitive agriculture. When the spring rains fell, the chief or medicine man gave each member of the tribe five bundles of sticks each holding thirty—and each day they removed a stick. They had learned that the number thirty corresponded exactly to the days between the new moons. The Canadian tribes named the months Wild Goose Moon, Frost Moon, Strawberry Moon, Red Raspberry Moon and Huckleberry Moon.

In the Upper Missouri Valley, the Indians applied long names to the months, descriptive titles which are self-explanatory: Corn is Planted, Corn is Gathered, etc. The Choctaws and Chickasaws, dwelling farther south, had their Watermelon Moon and their Peach Moon among others. And Hiawatha sang delightfully of a Crow Moon, a Hunger Moon, a Harvest Moon and a Long Night Moon.

These primitive month names, associating the calendar with agricultural processes, are to be found in all parts of the world. The Chaldean or Babylonian name for what corresponds to our March and April was *Itu-Su-Es-Sa*,

By permission of the "Journal of Calendar Reform," in which it first appeared, we present this article, written by the Master of the National Grange. We are glad to publish it, not only because of its intrinsic worth and of the high position of the author in national farm organization, but because Louis J. Taber is a Friend. He was born in the old Quaker settlement of Mt. Pleasant, Ohio, and is now resident in Columbus. For more than thirty-five years Louis J. Taber has given his time and energy to the development of the National Grange, an organization of 800,000 farmers, divided among 8,000 active subsidiary Granges. He has been Master of the National Grange since 1923, and is today the spokesman for farmers and the leading agricultural figure in America.

meaning, I am informed by P. W. Wilson, author of the "Romance of the Calendar," the time for using irrigation machinery. And July and August was *Se-Gur-Kud*, the time for the barley harvest.

The ancient Japanese, started with what now is February, called their months such poetic names as Rise of Spring, Rain Water, Awakening of Insects, Vernal Equinox, Clear and Bright, Cereal Rain, Rise of Summer, Little Filling, Grain in the Ear, etc. In the South Seas on the Friendly Islands, the Tonga tribesmen whose chief crop is yams, name their months accordingly and we have such charming appellations as Little Yams, Putting Forth Shoots, Laying Earth, Storing Yams, Full Leafiness—each the name of a month corresponding roughly to one of our own.

In China, Jerusalem, India and wherever man put his hand to the plow or tossed seed into the earth, you will find these names of the months, familiar and useful to farmers. As recently as 1793, we find the French, fresh from their revolution, borrowing from the Dutch a calendar concerned with the passage of time in the rural countryside. Thus March was Ventose or windy month; April was Germinal or budding month; May was Floreal or flowery month; June

was Prairial or meadows month; July was Messidor or harvest month.

There have been thousands of calendars in the course of history—calendars of twenty-four months, months of from five to sixty days. But all of them have paid tribute to the farmer. And the farmer in turn has treasured them and used them to guide him in his seasonal occupations of planting, cultivating, bug chasing and harvesting. However, I have yet to find one wholly satisfied with the existing method of calculating the seasons.

Organization, education and research have made the modern farmer unwilling to continue to do his job in a haphazard or hit-and-miss fashion. Neither is he willing to get his planting and seasonal instructions from the old-fashioned almanac. Long ago, not only Grange members, but progressive farmers quit selecting dates for planting or harvesting by the light of the moon or the size of oak leaves, or similar methods. The coming of science has affected rural problems and made the farmer more of a business man than ever before. He operates frequently on a triennial or quadrennial farm rotation plan. This will be dependent upon location, soil, type of crop and market conditions. The date of planting, the amount of fertilizer, the kind and quality of seed, and similar factors guide successful agriculture. Our information must come not from the old almanac, but from laboratories, experimental stations and universities.

There was a time when the tiller of the soil did not know whether he was gaining or losing money on his farm. Modern methods, cost accounting, book-keeping and the machine age compelled correct information and sound methods. Proper measuring of time, a calendar that is as exact as modern science, will help the farmers of the future as much as it will the accountants, the statisticians or the business man. It is well occasionally to take our minds off important legislation, depression and prosperity and think in terms of the long swing of the years and when we do this there comes a practical realization of the fact that "times and seasons" are 'more im-

portant to agriculture than to any other group.

The benefits of such planning do not accrue in one year but after several, when comparisons and the fixing of relationships become possible. It is here where the present-day calendar fails the farmer. For, the March 21, of one year is never precisely the same as the next. It makes parallelism difficult, throws calculations out of line. Perhaps, this may not seem very important—but in a statistical job, such as the farmer does when he attempts to figure results over a five-year period, the discrepancies produced by an irregular calendar are annoying, fault-creating, and to my mind sufficient reason to warrant a change. A regularized calendar would, moreover, be valuable in fixing the dates for the seasonal duties he must perform.

Add to his special, professional tribulations the fact that the farmer suffers from the irregularity in the same way and almost to the same extent as city dwellers, and you have quite a case. Irregularity of school days, holidays, church festivals, bank procedure, etc., all affect him.

I am hardly expert enough to decide or even formulate a definite opinion at this time on what form a regularization of the calendar should take. However, I would like to see one which would render the making of comparisons simple and stable from month to month and year to year, which would fix the important holidays, such as, say, Easter, and would balance the year so that the quarters were at least identical, beginning and ending on the same day.

If this were accomplished, it would be all that any one could desire or expect of calendar reform. Too drastic a change would be sure to meet opposition both active and passive from the populace, for a calendar is so integral a part of every-day life, so intimate an institution, marking as it does birthdays, wedding anniversaries, great victories, religious festivals, that to change it abruptly and sweepingly without wide, popular consent would be to invite a protest powerful enough to resemble revolution.

Mohammed, more fierce and more powerful a dictator than any we have today, attempted such a calendar change, ordaining one of 354 days. As someone has said, it turned the year into a clock that lost regularly eleven days. It made difficult the figuring of the Spring for the Arab farmers; it angered them—these men who were more devout followers of their leader than any German or Italian today. It almost produced an uprising, and there are a few who attribute the decline of the Moslem Empire to this topsy-turvy form of reckoning the passage of time. One of the first acts of Mustapha Kemal upon assuming

THE WORLD CALENDAR

All Years Alike
All Quarters Equal

First Quarter

Second Quarter

Third Quarter

Fourth Quarter

JANUARY	APRIL	JULY	OCTOBER
S M T W T F S	S M T W T F S	S M T W T F S	S M T W T F S
1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7	1 2 3 4 5 6 7
8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14	8 9 10 11 12 13 14
15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21	15 16 17 18 19 20 21
22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28	22 23 24 25 26 27 28
29 30 31	29 30 31	29 30 31	29 30 31

FEBRUARY	MAY	AUGUST	NOVEMBER
S M T W T F S	S M T W T F S	S M T W T F S	S M T W T F S
. 1 2 3 4	 1 2 3 4	 1 2 3 4	 1 2 3 4
5 6 7 8 9 10 11	5 6 7 8 9 10 11	5 6 7 8 9 10 11	5 6 7 8 9 10 11
12 13 14 15 16 17 18	12 13 14 15 16 17 18	12 13 14 15 16 17 18	12 13 14 15 16 17 18
19 20 21 22 23 24 25	19 20 21 22 23 24 25	19 20 21 22 23 24 25	19 20 21 22 23 24 25
26 27 28 29 30 . . .	26 27 28 29 30 . . .	26 27 28 29 30 . . .	26 27 28 29 30 . . .

MARCH	JUNE	SEPTEMBER	DECEMBER
S M T W T F S	S M T W T F S	S M T W T F S	S M T W T F S
. 1 2	 1 2	 1 2	 1 2
3 4 5 6 7 8 9	3 4 5 6 7 8 9	3 4 5 6 7 8 9	3 4 5 6 7 8 9
10 11 12 13 14 15 16	10 11 12 13 14 15 16	10 11 12 13 14 15 16	10 11 12 13 14 15 16
17 18 19 20 21 22 23	17 18 19 20 21 22 23	17 18 19 20 21 22 23	17 18 19 20 21 22 23
24 25 26 27 28 29 30	24 25 26 27 28 29 30	24 25 26 27 28 29 30	24 25 26 27 28 29 30

° YEAR-END DAY, December Y or 31, an extra Saturday, follows December 30th every year.

°° LEAP-YEAR DAY, June L or 31, another extra Saturday, follows June 30th in leap years.

The World Calendar is a revision of the present calendar to correct its inequalities and discrepancies. It rearranges the length of the 12 months so that they are regular, making the year divisible into equal halves and quarters in a "perpetual" calendar. Every year is the same; every quarter identical.

In this new calendar, each quarter contains exactly three months, 13 weeks, 91 days. Each quarter begins on Sunday and ends on Saturday. The first month in each quarter has 31 days, and the other two 30 days each. Each month has 26 weekdays.

In order to make the calendar perpetual, at the same time retaining astronomical accuracy, the 365th day of the year, called Year-End Day, is an intercalary day placed between December 30th and January 1st and considered an extra Saturday. The 366th day in leap year, called Leap Year Day, is inter-

calated between June 30th and July 1st on another extra Saturday. These intercalary or stabilizing days are tabulated as December Y or 31 and June L or 31, and would probably be observed as international holidays. January 1st, New Year's Day, always falls on Sunday.

The revised calendar is balanced in structure, perpetual in form, harmonious in arrangement. It conforms to the solar year of 365.2422 days and to the natural seasons. Besides its advantages in economy and efficiency, it facilitates statistical comparisons, coordinates the different time-periods, and stabilizes religious and secular holidays when approved by their respective authorities. As compared with any other proposal for calendar revision, it offers an adjustment in which the transition from the old to the new order can be made with a minimum of disturbance.—THE JOURNAL OF CALENDAR REFORM.

leadership of Turkey was to sweep aside the old calendar and substitute the one we use which, whatever its faults, was an improvement over the Mohammedan.

The long story of the adoption of our present calendar, with its unequal months and its irregular dates and seasons marks the story of blunders, mistakes and superstition. Science and astronomy have won victories in our present partially perfected calendar. Our

challenge is to favor that development along the line that can be built on mathematical precision without any revolutionary approach. We need no startling change, but we should attack the needs of a modern world and seek to develop and work toward that type of a calendar that can have the support of all thinking people, but the interest of the open country must have large consideration.

Challenge and Cheer at Western

By Esther Littler

WESTERN Yearly Meeting of Friends convened at Plainfield, Indiana, August 22-28, for the eighty-first annual assembly. Casual visitors at the opening session might have been quite unimpressed by any aspects of significance in the day's proceedings. They might have heard a somewhat bewildering repetition of names, noted the drowsy motion of fans, sensed a dulling sameness in the general atmosphere. But to others the sound of the Clerk's gavel brought memories of former years and eager anticipation of events to follow; the names belonged to persons with whom increasing acquaintance brought joy; and to all who have felt the haunting appeal of "To All Friends Everywhere," the London Epistle brought comfort, challenge and cheer.

Visiting Friends again favored us with numbers and variety. John S. C. and Emily B. Harvey of Philadelphia (General Conference) spent two days in our midst; Asa Woodard, Rosedale, California, a former pastor in this Yearly Meeting, was a part-time visitor; Ellis A. Wells of Whittier, California, brought a minute to travel in the limits of Westfield, Carmel and West Grove Quarterly Meetings, his native territory; Willard O. and Clare Trueblood were present throughout the week; Harlow and Olive Lindley attended opening sessions. From Indiana Yearly Meeting came their Executive Secretary, Milo S. Hinckle; Amy J. Marvel, newly elected president of the Women's Missionary Union of Friends in America; Homer G. Biddlecum of Charlottesville and his father, Jason Biddlecum of Wilmington Yearly Meeting; Murray S. Kenworthy, Carthage; Jeanette Hadley and Merle L. Davis from the Central Offices; William E. and Ethel Berry and Alsie Crawford of Richmond; and Frank J. Long of Anderson who begins pastoral work at Paoli. Many other callers, in addition to these, dropped in for a session or two.

All clerks were reappointed: Albert L. Copeland, Presiding; Homer J. Coppock, Recording; Lilith M. Farlow and Rachel Johnson, Reading; Orval H. Cox, Announcing. The Meeting expressed appreciation of their painstaking service.

Marcia M. Furnas, custodian of records, reported on Tuesday afternoon and introduced Harlow Lindley of the Ohio State Archaeological and Historical Society who spoke on "The Value and Care of Friends' Records." He defined records as including minutes, buildings and ancient costumes, all having sentimental, utilitarian, legal and personal values

"I should consider it a first-rate tragedy if the Society of Friends should ever lose its separate identity."—High Churchman of the Anglican Communion.

whose preservation should be the concern of every meeting.

On Wednesday morning the Bertha Ballard Home Association presented a very interesting and encouraging report of accomplishments and aims. Their efforts to provide a wholesome, home-like atmosphere for working girls (in Indianapolis) of many creeds have been increasingly successful. The Stewardship program provided an unusually comprehensive interpretation of the subject by Milo S. Hinckle in which he termed a life lived on the basis of stewardship as the fullest possible expression of the spirit of Christ. The Cafeteria Supper was addressed by Miss Ruth Hamlin of the Phyllis Wheatley Y. W. C. A. (Colored Branch, Indianapolis). Dr. Robert Lee Stuart, President of Taylor University, spoke for the Prohibition and Public Morals Committee on "The Liquor Traffic, a Menace to Public and Private Morals," an informational address appealing for return to local option.

The Peace Committee occupied the evening session. Jack Manwarring, recent graduate of Montezuma, Indiana, delivered a peace oration, "Thou Shalt Not Kill," which won first place in a county contest. Robert W. Balderston, chairman of the committee, gave a brief report of the activities of the Mid-West Office of the A. F. S. C., continuing with an outline of plans for the regional conferences to be held in October. The request for gifts of wheat to aid the Spanish child feeding work was announced and efforts are being made to cooperate in the projects.

Thursday, long recognized as Missionary Day, was shared this year with the Evangelistic, Pastoral and Church Extension Committee in an attempt to encourage thinking of the work of the two committees as an undivided whole. The statistical report, in spite of many losses, gave small but certain evidence of a gain in membership. The reports on the State of Society and of the Evangelistic Committee indicated that the faint stirrings of life perceived a year ago have borne fruit in many meetings in increased interest and definite decisions. The Executive Committee's recommendation that Fredric E. Carter continues his services as General Superintendent was heartily approved by the Meeting.

The Women's Missionary Union noon-

hour programs on Wednesday and Thursday were addressed by Amy Marvel and Annice Carter, the latter speaking also at the Missionary Breakfast on Thursday morning. In the afternoon, Willard O. Trueblood gave a vivid account of his recent visit to Friends' mission stations in Africa, citing their rapid development, numerical strength and potential spiritual influence as a challenge to American Friends. The pictorial supplement was presented by Merle L. Davis in the evening when his excellent movie films took us again to Africa and Palestine, the trip being preceded by an interpretative address on "The Purpose of Missions."

On Friday morning the Literature Committee's report showed a substantial increase in Reading Course participants. The circulating library has had a gratifying reception and begins its second year with added volumes, the gifts of interested Friends. Wilma Reeve of Fairfield Meeting and a member of the staff of the Central Library in Indianapolis, gave an address on "Books and Reading" which thrilled all book lovers. Recently published and forthcoming books of interest were interwoven with an apology for reading in which she showed that it has become, not a luxury but a necessity to all who desire mental and spiritual growth.

The Committee on Christian Education utilized the Friday afternoon and evening sessions. Bible Schools having an A-rating received awards which were given to Union Street and Courtland Avenue, Kokomo; Carmel, Bloomington, Mooresville, and Second Friends, Indianapolis; and to Friends Chapel. Milton H. Hadley of the Five Years Meeting Board brought an address in which the aims, difficulties and possibilities of a program of Christian education were discussed, together with methods and suggestions for specific problems. The need for approaching the task on a much larger basis than formerly was well illustrated as the justification for the new Board.

During the afternoon the Junior Yearly Meeting which held daily sessions in the high school building adjoining the Yearly Meeting grounds, made a brief visit. Rowena Williams, Presiding Clerk, took Albert Copeland's chair and explained to the Seniors the program and activities of the Juniors who demonstrated with songs and Bible stories how well their work was being done. Billy Hendrickson and Wilma Hadley were Recording and Reading Clerks. Ruth Haworth again directed them, assisted by Mary Jordan and Edna Mae Chambers. The enroll-

ment of 105 with an average attendance of sixty was larger than last year. Joseph Compton and Phyllis Davis served the Senior Yearly Meeting as pages.

A Young Friends discussion group was held on three evenings with Ruth Hawthorn, Milton Hadley and Elmer H. Brown leading. On Friday evening a picnic supper and Camp Mack reunion was enjoyed by more than one hundred young people. An inspirational song service was followed by a most interesting talk by Annice Carter who told something of the customs and activities of the young people of Palestine. Frank J. Long addressed the later session on "Possessing Our Possessions," a message from Obadiah's day to ours on recognizing abilities and dedicating them to the purposes of the Kingdom.

Willard O. Trueblood's address on Earlham Day, "Getting Our Bearings for the Education of the Future," was a stimulating analogy between the methods of surveyors and the type of thinking which should characterize our approach to educational problems: a comprehensive understanding of the past; an evaluation of the present in the light of history; a sense of direction derived from past and present. The need for reinstating religion in experimental form as a prerequisite for college faculties and the need for an attitude of confidence on the part of constituents received equal emphasis. President Dennis gave his annual report on the progress, aims and general condition of the College. W. Bruce Siler of Bloomingdale was chairman of the Earlham Supper program which, though reduced in quantity of attenders was not lacking in quality and enthusiasm. Russell E. Rees, Marianna Brown, Eunice Reagan, Willard O. Trueblood, President Dennis and Barclay Morris all made brief talks on subjects relative to past and present aspects of college life and influence. Milton H. Hadley was selected as chairman of next year's program.

Among the interesting items of business during the week, one provided for transference of all duties heretofore delegated to the Committee on Indian Affairs to the Missionary Committee. Another approved the appointment of Fredric E. Carter and Simon N. Hester as delegate and alternate to represent this Yearly Meeting on the World Consultative Committee.

Memorials were read for three ministers: Lindley Reagan, E. James Carter and Edward Hartsuck; and for two members, Dr. Amos Carter and Anna J. M. Stanley, both of Plainfield. Expressions of appreciation were voiced for Alonzo E. Cloud, Herbert L. Huffman and Deborah W. M. Furnas.

The Monday afternoon Meeting on Ministry and Oversight set a good tone for the week, beginning with Albert L.

Copeland's helpful address on "Qualifications for Church Membership," in which he traced developing thought and disciplinary practice in such a way that we were left, not with dogmatic conclusions, but with questions: "What would you do? Would this attitude express the spirit of Christ?" At the evening meeting recently recorded ministers were formally presented. Those present were James Hickman of Coloma and Herschel Hill of West Grove. Donald B. Spitler's message on "Vital Evangelism," based on Genesis 26:18, directed our attention to the days of increase among Friends, to the sources of power and faith by which our fathers lived, and to the demands of today which will issue in growth or decay.

An early indication of interest was the appreciable increase in attendance which, according to the Trueblood-Copeland clerkships, spanning twenty-five years, was never larger. Requests for a larger supply of programs and more press publicity indicate that some are thinking in terms of "bigger and better." Although we often feel the lack of "weightiness" ascribed to our forebears, we would not relinquish some capacities of appreciation which they lacked. E. Leona Wright, choir director of First Friends, Indianapolis, so splendidly led our singing and arranged for such variety and quality of special music that the week without it would be hard to imagine. The theme song, "Breathe On Me, Breath of God," the interspersing of a quartet's rich harmony with prosaic business procedure or

the unforgettable strains of Handel's "Largo" drawn from a violin, all lifted our spirits and refreshed us beyond telling. The inspiration will not be limited to the memories of a week, for Leona Wright's class in Music Appreciation made daily explorations into the history and background of the old hymns of the Church.

Ellis Wells, John Compton, Frank Long and James Hickman brought messages in the early morning tent meetings. Orval Cox, Donald Spitler and Errol T. Elliott spoke in the tent on Sunday. On Tuesday evening, Willard O. Trueblood described his travels over the Five Years Meeting on behalf of the Preaching Mission, pointing out the spiritual significance for the Society of Friends his journeyings have revealed. Albert L. Copeland spoke Saturday evening on "Our Belief and Our Message," an exposition of Friends' doctrines and an exhortation to friendly practice.

The morning devotional half-hours were led by Willard O. Trueblood, in which he developed the thought of the "I am's" of Jesus: "the light of the world," "the door," "the way," and his eternalness expressed in John 8:58. These hours of cumulative adventure in understanding prepared the way for his Sunday morning message on "Christ's Great Imperatives": "Come unto me;" "Abide with me;" "Go ye!" Due to a crowded schedule, Fredric Carter's annual message was reserved until Sunday afternoon. From Malachi and Romans and from two years' close contact with and observation of the needs of Western Yearly Meeting, he brought this challenge: "Prove me now," and "Present your bodies a living sacrifice,"—a call to prayer and sacrificial service.

We came together with expectancy, having some knowledge of the year's larger accomplishments; we felt a Presence in our midst, not alone in moments of hush and devotion, but in the harmonies of business wrought out of forbearance; in committee deliberations, in friendly conversations. In a real way we partook of one another's lives. But beyond and more than this did we partake of that larger Life which raised us individually and corporately to a higher level, to a keener realization of our wealth, and to more poignant suffering as the contrasting poverty of society was borne in on our minds. Yet, with Matthew Arnold, we believe—

"That tasks in hours of insight will'd,
Can be through hours of gloom fulfilled."

Too many people let their tongues run in high while their conscience is in neutral.

The liquor traffic cannot exist without a new crop of slaves to alcohol every year.

WHATSOEVER

Wondrous word in Holy Writ
As the Savior uttered it,
Soothingly as music sweet.
Grouped around Him at His feet,
Were those privileged to hear
That word of promise, precious, dear.
But He too, spoke it unto us
For the Master knew that thus
His blessed words recorded sure
Down through the ages would endure.
"Whatsoever ye would ask,
In my name; there is no task
Which my Father cannot do
If ye believe." Prove Him and you
Shall receive great things, and see
What the might of God will be.
"Whatsoever," Jesus said;
Magic word, its truth has spread
Through the world; and oh, what
power
Lives in those letters, for each hour
Of darkness, each one burns and
glows
As brilliant light, and throws
Into every soul a ray
Which guides unto the heavenly way.

ERNA E. HOEFS.

Portland, Oregon.

A Sermon of Benediction

By Jehiel Bond (Aged 96 Years)

On the occasion of the seventy-second wedding anniversary of Jehiel Bond, a minister, aged ninety-six years, and Anna Jane Bond, aged ninety-four, the former gave the following impromptu and impressive message at the Webster, Indiana, Meeting, on a Sunday morning of last April. It was reproduced by his son, Dr. S. Edgar Bond, and we are therefore able to share its inspiration with our readers.

I have lived a long time; why, I do not know. Life to me has been sweet though it may have had its share of sorrows and disappointments. But whatever the mystery of His plans in my long life or in your existence, whether that be long or short, there is a purpose in Divine plans.

Neither your life nor my life here is entirely what we make it. There is beyond this life a purpose, a preparation. In life we are moulded for good or bad as we may permit, for we are free moral and spiritual agents. Yet we pay more attention to our physical comforts and adornments and forget our souls' immortal happiness in eternal realms. Instead, we should mould out this life as a spiritual life while here so we may become joined in body and soul to the maker of all that is good and perfect on earth as it is in heaven.

As the sun shines on the earth bringing about warmth and growth, so union with God is the source of our spiritual growth and happiness on earth. It is for this purpose we pray, "Our Father in Heaven, hallowed be thy name. Lead us not into temptation, but deliver us from evil, and thine be the glory forever." How comforting the thought that his son Jesus lived and died as a man and knows our temptations and frailties!

Sometimes we prepare ourselves with great sacrifices for services in the fields, the shop or school room, for selfish gain or future security, without finding our allotted happiness. Somehow, some way we have failed to follow the plans which your maker and my maker has arranged for us to follow.

Perhaps in your youth you dreamed you would be a great success. You were praised by your neighbors or by a grateful nation. But ere the noon of life has been passed you are an embittered man or woman. Or perhaps you are bound down by what seem to you hindering things which you did not plan should enter your life. Like one of old you have said, "Let me curse God and die," without asking his guidance amidst your trials. Or perhaps you have been among those few who have been given great riches, and those dreamed successes have been more than yours. Yet you have not tasted of your soul's full happiness which God has in store for you and for all who seek it regardless of our stations in life.

Out of the experiences of my many years of living I can truly say there is

a way to follow which will bring to you a life of true happiness, one which partakes of the eternal. That way is God's way for you and me. It is a path which leads toward the perfect life.

To me that way of living and life is shown in nature all around us. Yet its true nature may be hidden. (Here Jehiel Bond went slowly toward the window and thoughtfully gazed out on the new growth of spring.) I cannot explain the perfections which nature shows in yonder grass or trees. There is always nature's graceful form and constant pattern, from the smallest leaf or twig to luscious fruit or thistle. These may at times be disturbed by the storms of life, by drought or insect enemies. The plans nature follows are God's plans that it may have life everlasting for its species, and that other life may rest secure in its branches.

(Again he slowly walked to the front of the platform banked with spring flowers and pointing with his cane continued.) I do not know why there are so many beautiful colors and designs among these flowers which always come true to their pattern from the seed sown. There are no mistakes in color. All are pleasing to the eye. I do know there is a law, a plan, hence there must be a Creator. They come in their perfections, "their fruit in their seasons and their leaves for the healing of the nations."

This same Creator who made these things for our good and pleasure after his own plans made you and me. I want to make this life he has given to me pleasing to him and fruitful to my fellow men. My life has about run its course. I must leave all to him for reward or censure. But you who are young, study his plan and follow his guidance to the end.

We are human and liable to err. Are we giving thought to the fact that we cannot control the influence of our life for good or evil? Are we still clinging to a life of success and find no happiness? Then seek God's way.

Let me repeat, God has planned a way of happiness for each. Oh, such happiness! My soul swells with the glory of his radiance, the knowledge of his presence. Let us remember the way is narrow and straight, yet hard to follow in this life. There are so many byways of sin which lead us aside from the path of true life and happiness!

Here is God's message to you: "Come unto me all you who labor and are heavy laden and I will give you rest."

I well remember a temptation and a lesson in life when a young man. I was sitting on the bank of the creek resting from labor when a companion thought it would be fun to push me into the water. He stood laughing at my discomfort in the chilling waters. My surprise turned to disgust and rage and a desire to get even with him as he turned and fled. I could have caught him for I was a swift runner in my youth. But I had tasted of that happiness of life within and forgave his trickery with a smile as he slowly returned in wonder. He might have become my enemy and gloated over my unchristian actions.

I feel I am close to the end. Whatever my life has been, I now look forward with eagerness to that life which I shall soon live in spirit—a life which drops this mortal body which so mars our vision of our Father in Heaven.

Oh, I plead with you to ask God to help keep you free from the sin that so easily besets you that you may enter this true life here and there forever. I don't want to miss one of you there. I want this to be my final message to you my children wherever you are.

I have proven in my own heart that there is a God in eternal things: a God who watches over you in this life with a guiding hand if you let him; that there is a Christ who is more than a brother who lived and died for us to redeem us from a life of sin and unhappiness; that there is a Holy Spirit which enters into human hearts and soothes the rough places of life and prepares us as a cleansing flood for Heaven.

I have nothing to regret except that I could not do more to guide those who are sailing an uncharted sea of life and to bring them safely into this haven of life.

It is my prayer that divine guidance and peace be with you forever and forever. Amen.

CARROLL KENWORTHY ON ACE NEWS BROADCAST

Those who follow what many consider to be the ace news broadcast of the week, "Headlines and By-Lines," on Sunday night over CBS, were especially interested in last Sunday's broadcast: not only because of the tense situation in Europe but because Carroll H. Kenworthy made his initial appearance as the Washington commentator on national events. His friends were gratified over his excellent review, compact and graphic. Carroll Kenworthy, a graduate of Earlham College, who is on the Washington staff of the United Press, is the eldest son of Murray S. Kenworthy.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



SWORDS OR PLOUGHSHARES?

BY EARL CRANSTON

The Abington Press, \$2.00.

In the belief "that the more fully mankind may attain unity, the more completely will it find peace," Dr. Cranston traces the evidences and growth of this ideal through the pages of history and in the hearts of men. From the vision of the Hebrew prophet who fore-saw the day when "swords are beaten into ploughshares, and . . . no longer shall men learn to fight"; from the writings of the Greek tragedian Euripides, who asserted, "Whoso is wise should fly from making war"; from the ancient philosophies of China and India, and the teachings of Jesus of Nazareth; . . . through the centuries this ideal has persisted and grown.

As early as the fourteenth century the principle of political unity for collective advantage was expounded and, to a certain extent, practiced. And though many wars have devastated the European continent in past centuries, each conflict has terminated in "vigorous and constructive plans for world cooperation, plans which grew more intense and more universal," culminating in the establishment of the League of Nations and the World Court.

In this country early American statesmanship established policies of neutrality, arbitration, and co-operation for the growing nation, and adherence to these policies has reaped greater benefits than has the waging of war. "Whatever greatness and character the United States possesses and manifests may be considered the result not of war, but of creative peace."

Though the World War and many terms included in the Treaty of Versailles seem to have been a long step backward on the road to world unity, yet one encouraging outcome was the actual foundation of the League of Nations. And it remains for this and succeeding generations to make that foundation more secure, to increase its scope, and to "build one more firm and level step in that last flight by which sooner or later humanity will enter the temple of unity and peace."

The facts presented in this outline are not new, but the interpretation of them is stimulating, pointing to a more hopeful view of the future, and urging more consecrated effort in behalf of international cooperation. The book is recommended for "the average, well-informed

reader" and for students, teachers, and ministers who may desire supplementary reading in a study of world unity. The copious footnotes suggest a still wider range of information, encouraging independent and tolerant thought.

Having arrived by experience and study at a firm belief in the futility of war and military efforts, the author sees the principal task of the twentieth century, both for nations and for individuals, to be "the mastery of the system of war and the establishment of a world order in which, through peace and human unity, mankind may indeed be self-respecting and free."

EDNA WETHERALD BULLERDICK.



MAKING A HOME: STUDY OF YOUTH, COURTSHIP AND MARRIAGE

BY LELAND FOSTER WOOD

Abington, 1938, 138 pp., 50c

This little book deserves a place in the program of every young people's group. It is written by an author who combines wide experience, extended study and fine Christian idealism. It does not pre-

MADONNA LILIES

Along a gravel path, they stand at night—

Madonna lilies, pale beneath the moon,
Their fragile beauty bathed in silver light.

They nod their heads as though in perfect tune

With whispered melodies the evening brings,

And lullabies that drowsy insects croon.

A pearly drop to each white petal clings;

Their haunting fragrance lifts a filmy veil,

And quick within my heart a memory springs . . .

A memory of lilies sweet and pale,
That must have bloomed a century ago . . .

Now like a half-forgotten fairy tale,

They stand as in a dream—a regal row—

Madonna lilies, chaste and white as snow.

LUCILE CHANDLER.

Minneapolis, Minn.

tend to be scholarly, yet it is sound. It is not technical in its treatment, yet it is realistic and practical. There have been more extensive treatments of this topic but few more comprehensive.

Young people of Senior High School age and older will find in this book a stimulating, idealistic and practical guide for their discussions of friendship, preparation for marriage and plans for homemaking.

There will be those who will want to go further than this book takes them; for such there is a bibliography at the close with a well-balanced list of larger books. Doctor Wood and the publishers have done a great service in making such splendid material available in so inexpensive a form.

CECIL E. HAWORTH.



URBAN SCENE

BY MARGUERITE HARMON BRO

Council for Social Action, New York

Ten cents.

This year of 1938-39 many thousands of American church folk will study the city. "Urban Scene" by Marguerite Harmon Bro, the July, 1938 issue of *Social Action*, is one of the pamphlets in the Mission study series.

In this beautifully illustrated pamphlet of sixty-four pages, Mrs. Bro sets forth in clear and concise form the life and living conditions in our cities today. Mrs. Bro knows the city. She has explored the steel mills, the factories, the industrial sections, the delinquency areas. She knows the housing and recreation needs. She knows the church, its concerns, its tasks, its goals. Here, in brief compass, the interacting relations of the church and the city are outlined anew.

This is truly indispensable reading for mission study groups. It is equally necessary for others, for it creates an awareness of our urban life which these times require of all of us.



SNOWDEN'S SUNDAY SCHOOL LESSONS

The 1939 edition of Snowden's Sunday School Lesson commentary in small book form is off the press and available at \$1.35. It is edited this year by Dr. Earl L. Douglass, minister of Summit Presbyterian Church, Germantown, Pennsylvania. Dr. Douglass is particularly interested in Religious Education and Temperance. He has written "Prohibition and Common Sense" and "The Faith We Live By."

This book (as is true of all books) may be ordered through the Friends Book and Supply House, Richmond, Indiana.

ERROL T. ELLIOTT.

MISSIONARY SHIH VISITS AMERICAN INDIANS

Friends Mission Centers among American Indians in Oklahoma enjoyed in August the rare privilege of a visit from Peter Y. F. Shih, Chinese Missionary to America, Honorary President of the Chinese Christian Convention in America, and Missionary Fellow of Union Theological Seminary, where he is pursuing graduate study. His visit to Oklahoma was arranged by Alice Weed, missionary representative this past year of the Woman's Missionary Union. Both Alice Weed and Peter Shih are members of the World Mission Fellowship (formerly Hartford Mission Fellowship) which sponsored his trip to Oklahoma.

Peter Shih's father, a resident of Nanking, is one of seven outstanding classical scholars of China, a broad minded Christian gentleman, who has had the unique experience of converting to Christianity and training for the Christian ministry, first, the murderer of his eldest son, and later, the two murderers of his second son.

Peter Shih, himself, twice narrowly escaped death at the hands of Communist invaders. For three years before coming to America, he was minister of the Church of Christ in Hangchow, and for six years had taught in Nanking Theological Seminary, serving also as editor of its official publications. His special interests are Old Testament studies, Hebrew and Aramaic. His wife was the first Chinese woman to receive the A.B. degree from Nanking University. With their two sons, now four and eight years old, she has remained in China, where she is Principal of Nanking High School. Last October their home in Nanking was destroyed by Japanese bombs and Mrs. Shih was compelled to leave the city for several months, but was recalled by the Japanese to re-open the High School, which she is now directing under Japanese supervision. The little eight-year-old son has suffered tragically from the terrors of this past year—loss of home, of a dear playmate, and of all his most loved possessions because of the war, and haunted by a continuing panic of fear.

In Oklahoma, Peter Shih divided his twelve-day visit almost equally between our Kickapoo, Wyandotte and Seneca Mission Centers, speaking twenty times for groups of both Indian and white people, not only in our Mission churches but also in near-by towns and cities, including Norman, Shawnee, Seminole, Oklahoma City and Miami. These appointments included three Rotary Club meetings, patients at Shawnee Sanatorium, the largest Kickapoo Indian dance of the year, with members of several tribes present, a Sunday evening union meeting of all churches in Oklahoma City,

attended by about 3,000 people in the University Stadium, and union services in McLoud and Wyandotte. In Wyandotte his visit was the most uniting experience which that community has had for many years, Methodists, Baptists and Holy Rollers all adjourning their own meetings to unite in the community gathering in Friends meetinghouse.

The people of these Oklahoma communities, many of them sadly underprivileged and most of them usually passed by unnoticed by speakers of note, and even by "visiting Friends," were especially impressed by the fact that Peter Shih had come all the way from New York City to visit them and bring them a message. The Associated Executive Committee on Indian Affairs also feels deeply grateful to Peter Shih, to Alice Weed, and to the World Mission Fellowship for making his visit possible without any financial aid from Friends beyond entertainment and voluntary offerings, much of which went for Chinese Relief. We feel that indeed a "man of God" has been among us.

RUTHANNA M. SIMMS.

WILL REPRESENT W. M. Ü. IN OKLAHOMA

Alice Weed, who has been for the past year a member of Friends' missionary staff among Indians of Oklahoma as special representative of the Woman's Missionary Union of Friends, was released from our Oklahoma work at the end of August, and expects to join with other members of the World Mission Fellowship to which she belongs, in an experimental rural cooperative project in which the Fellowship is much interested. Alice Weed has given valuable help in Oklahoma this past year and will be missed there by the many who have enjoyed her fellowship and her joy in self-sacrificing service. Her new adventure will be followed with much interest.

As their newly chosen representative to succeed Alice Weed as their special representative among American Indians, the Woman's Missionary Union has chosen Edith Woodard Mackie, wife of W. Worth Mackie, and granddaughter of the late Solomon Woodard, a minister of Western Yearly Meeting. Worth and Edith Mackie have been located for nearly two years, as Friends Mission workers among the Osage Indians at Hominy, Oklahoma. This cooperation from the Missionary Union, which will make possible more adequate support of the Mackies' work, justifies the hope that many serious handicaps will be removed for them and new possibilities of service realized which they have wanted to undertake but could not afford before.

SEEK "HIGHER GROUND" IN THE MOUNTAINS

A dream of three years was realized as we, a small group of young Friends of Nebraska Yearly Meeting, gathered in the mountains near Silver Plume, Colorado, as pioneers in a Christian adventure. A desire to create a group experience was given us by the stately peaks which reared high above us.

First we wish to extend our appreciation to our leaders; Edith and Worth Mackie, Mary K. Andrews, and Cecil E. Hinshaw. Edith and Worth Mackie, who work with the Osage Indians at Hominy, Oklahoma, devoted their vacation to the conference. Their help in the discussions and the problems they presented were a great addition to the group. Edith Mackie was also appreciated in another field, for she planned and cooked the meals. Mary K. Andrews a teacher at Nebraska Central College, was another leader who was able to add much to the meetings by her wide experiences and contacts. Her enthusiastic outlook on life might well be copied by all of us. We especially appreciated having as a leader the man who first had a vision of this conference, for by thinking, working, praying, and playing with us, Cecil Hinshaw formed the nucleus of the meetings.

The theme of our conference was "Higher Ground." We felt the appropriateness of this theme as we gazed around us to the mountain peaks. We felt a desire to reach the "mountain tops" of each problem that was brought to us. In many of the problems such as race relationships and economic conditions so many higher peaks were seen as we stood on the summits of the small ones we had already surmounted, that we felt a concern to go home and study, think, and pray further on them. Although the path of non-resistance is a hard one we felt it to be the one for us to take in regard to war.

Christ said, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted?" We summed up this verse in two words—radiant Christianity. We want to let the radiance of Jesus shine from us.

The challenge we received the last night of our conference seemed so real and tremendous to us that we left the conference feeling we had truly had a "mountain-top experience." We consecrated ourselves to a greater Christian service in all fields of Christianity especially to our Yearly Meeting.

Each day a committee was chosen to record the previous day's discussions and conclusions. This was termed as the "Log," and read at the beginning of every day as devotionals. Following is the log for the week:

August 17

Through reverent prayer and earnest endeavor, all races of men are brought lovingly together as children of the Almighty God. May we pray for divine guidance in this endeavor.

August 18

Our greatest happiness comes when we forget ourselves and help others. In all we do we must remember that there is that of God in every man. Our position in the parade of life is not important, but it's how we help this parade along.

August 19

Christ gave us the greatest challenge of all "but greater things than these shall ye do."

The final victory is won by a life of continual climbing to higher ground.

There are many ways to find God, for God is life itself.

The radiance of Christ must shine from us in order to save the church and Christianity.

August 20

The principles of Jesus Christ must be put into practice in daily life, business relationships and professional work. In all these ways of life we must set service highest. Yesterday as we reached the highest ground, in a material sense, that we had yet reached, we were able to look down on the plains of lower levels of living. In doing so we felt a greater desire to remain on these heights when we have returned to our hum-drum routine. May we as true Christians, be more radiant in our daily christian living because of this higher ground we have attained.

August 21

We must each make our contribution to society and respect the honest efforts of other.

In order that our lives may grow old beautifully we should endeavor to cultivate friendships with people of all ages.

God has placed upon us a tremendous responsibility in allowing us to meet and talk of the Christian way of life. Words alone are useless. Only as we live this way of life has our conference been a success.

THESE WORDS I SAY

So often when I kneel to pray,
And as I go my busy way,
These words I think, these words I say,
So gratefully and earnestly:
"O God, bless those who pray for me."

O, often may I kneel to pray,
And often may these words I say,
My intercession to convey:
"God bless the precious ones, today,
Those careless hearts who never pray."

FAUGHN WHITE.

New Castle, Indiana.

CORRESPONDENCE AND COMMENT

WILL THEN RUN NO RISK

Editor, THE AMERICAN FRIEND:

The letter of Dr. Frederick R. Taylor, M. D., entitled, "A Doctor comes to Bat on the Tobacco Question," in THE AMERICAN FRIEND of August 4, throws some new light on the use of tobacco. One thing is certain: if a person does not use tobacco he will never have "tobacco heart."

On this subject it seems to me all Christians will do well to follow the Bible, especially I Cor. 3:16 and 17; and 6:19 and 20, and then they will run no risk.

HENRY RISING.

Los Angeles, Calif.

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ON "WORK FOR EVERYBODY"

Editor, THE AMERICAN FRIEND:

In the issue of August 18, Frank D. Campbell has an interesting article on "Work for Everybody," which calls for further consideration. He says: "We can develop a program within which there shall be no ultimate refusal of employment." But he does not tell us what that program is.

He quotes the President's inauguration words: "Our greatest primary task is to put people to work. This is no unsolvable problem, if we face it wisely and courageously." But now, four years later, it is still unsolved, and in his recent address on the East Shore of Maryland, he admits he is still experimenting. It looks like the old aphorism: "Man never is, but always to be, blessed."

And yet, for a hundred years, the cause of our problem, and its solution, have been known to a few, but smothered by the beneficiaries of wealth, because it was so tee-totally against their self-interest. This bit of wisdom tells us that the cause of poverty, unemployment, insecurity, and spiritual breakdown, is the profit system—industrial imperialism—by which a decreasing few, own and manage, in their own interest the means by which an increasing majority make their living. The remedy calls for the substitution of industrial democracy, consisting of collective ownership and management of big business—thus substituting democracy for autocracy.

Listen to the Message of the Federal Council of Churches for Labor Day: "As citizens, we should reaffirm our faith in democracy. For democracy alone guarantees the liberty of the human spirit; and by placing responsibility on the individual, promotes character, and develops human personality."

Of course this has been, and still is,

a tremendously unpopular doctrine, but with this definite backing of the Federal Council, it ought now to be easier for reviewers to consider this new-old remedy of industrial democracy. No one has to agree with the ideas they discuss; but on account of the very serious conditions in the world, they really do have to take account of this idea of democracy, as presented by the Federal Council. For merely to say that a remedy can be found, is simply to run away from the job, and to "let George do it."

JONATHAN C. PIERCE.

Northport, New York.

BOARD MEMBERS ACTIVE IN FIELD WORK

Members of the Board on Christian Education have been present and have contributed to the programs of a goodly number of conferences and Yearly Meetings during the summer. Milton Hadley was at Quaker Haven, the Young Friends Camp of Indiana Yearly Meeting, the Iowa Young Friends Conference and also at that of Baltimore.

Nellie H. Markle represented the Board at Canada Yearly Meeting and Elizabeth L. Hazard did a very good piece of work with the Junior Yearly Meeting in New England. James R. Furbay was in the sessions of New York Yearly Meeting and he and Errol T. Elliott, Chairman of the Board, were on the program of Indiana Yearly Meeting.

Jeanette Hadley has done field work in California, Nebraska, Iowa and Wilmington Yearly Meetings, with shorter engagements in Indiana and Western.

The Traveling Suitcase Library has been sent to various Yearly Meetings under the direction of Cecil E. Haworth. Percy M. Thomas will carry some of this material with him as he travels about.

The pamphlet, "Opening Doors," published by the Board this Summer, is now being distributed to leaders in the field of Christian Education.

At a recent meeting of the Central Committee of the Five Years Meeting Board on Christian Education, interesting facts were revealed concerning the International Convention on Christian Education, held in Columbus, in June, particularly as it is related to Friends.

Friends went over the top in attendance, their quota being fifty, but when the count was made, exactly fifty-two persons were in evidence—at least this number joined in two fellowship dinners, held on Wednesday and Saturday, respectively, when representatives from no less than eleven States met either for the first time, or for the purpose of renewing acquaintance. At this informal gathering, each Friend introduced himself and told of the type of work in which he was engaged.

QUAKERDOM • AT • LARGE

Gerald Kepple of Whittier, California, has been nominated by both Republicans and Democrats to retain his place in the General Assembly.

* * * *

Walter F. Dexter, former President of Whittier College, has been elected by an overwhelming majority in all counties, to the office he now holds by appointment, as State Superintendent of Public Instruction and Director of Education in California.

* * * *

George A. Badgley, prominent young Friend of New York Yearly Meeting, who for the past year has been on the staff of the Sarah Heinz House at Pittsburgh, has transferred his connection to Kingsley House, at 220 Larimer Avenue. The latter represents a real settlement in whose work he anticipates much satisfaction.

* * * *

How the books do flow from the Chicago home of our Friends, Warder Clyde and Marjorie Hill Allee! Fresh from the press comes "The Social Life of Animals," from the zoological pen (or typewriter) of the former. It was shortly preceded by "The Little American Girl" (Women and children first!), a story of life and activities that flow through and from the Friends Center in Paris, as experienced by Barbara Allee and as written by her mother, M. H. A. Look for more adequate review notices soon.

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We are informed that Charles O. Whitely, who for the past few years has been pastor of the University Friends Church at Wichita, Kansas, has resigned to accept the position of Financial Secretary of William Penn College. Thoroughly acquainted with the Friends of Iowa Yearly Meeting through his previous service as General Superintendent, and having long been devoted to the interests of the College, this will be to him in the nature of a home-coming. Under his enthusiastic and capable efforts the financial aspects of the College should continue to improve.

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On the front page of the last issue of *The Spotlight*, published by the Minnesota Temperance Movement, appears an illustrated story concerning the headquarters and exhibit maintained by the Movement at the Minnesota State Fair. In the picture portraying the booth and its striking and effective placards and advertising, appears the staff, with H. Millard Jones in the foreground. That

is just where he belongs for he not only was in charge of the exhibit but is very much to the fore as Education Chairman of the Movement as a whole. He contributes freely and regularly to *The Spotlight*, editorially and otherwise.

* * * *

Frances Blank, a member of Valley Mills Meeting, near Indianapolis, Indiana, sailed for Europe on August 30, where she will study for two years, having received a scholarship to the American Academy at Rome while doing graduate work at Byrn Mawr last year. She is a graduate of Indiana University and continued there as a Latin instructor for several terms.

* * * *

William H. Newman, a member of 57th Street Meeting in Chicago, recently resigned his position as comptroller of Marshall Field and Company to join the Faculty this Fall of the School of Business of Miami University, Oxford, Ohio. Since taking his Doctor's degree at the University of Chicago four years ago he has pursued both academic and business interest, teaching in the University while maintaining his connection at Marshall Field's. Since Oxford is but twenty-five miles from Richmond, the removal will make Clare Berry Newman a comparatively near neighbor of her parents, William E. and Ethel Berry, of Earlham College.

NEWS OF OUR MEETINGS

Portland, Indiana, Quarterly Meeting was largely attended on September 10. Roy Gibson and Irene Rigby were re-appointed as Clerks. In the devotional meeting, Fred E. Smith of West Milton, Ohio, and Marie Cassell of Ludlow Falls, Ohio, who are near neighbors in West Branch Quarterly Meeting, gave inspiring messages. As recorded by the concluding minute, those present felt a great determination to become more like the Master . . . Many members of Portland Quarterly Meeting gathered at Pennville on the evening of September 11, when Merle L. Davis, Administrative Secretary of our Mission Board, gave an enlightening missionary address, illustrated with moving pictures of the mission work in Africa.

* * * *

At the Winchester, Indiana, Quarterly Meeting for Ministry and Oversight, August 20, messages were given by Ira C. Johnson, William J. Sayers and Charles E. Hiatt. In the Young Friends Meeting, Earl Mills spoke on "Friends

and the Integrity of a Person's Word." William J. Sayers spoke at the devotional hour of the Quarterly Meeting, emphasizing the need of love, one for another. Isaac N. Stanley was in helpful attendance from South Dakota. Sorrow was expressed over the recent death of Herbert L. Huffman at Guilford College, North Carolina, whose boyhood home was in Winchester Quarterly Meeting. In the business session, especial interest was manifested in the liquor problem. Much good work was reported in the Farmland Meeting area in curbing drug-store traffic in the stuff.

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Community Friends Monthly Meeting near Central City, Nebraska, reports the recording of Charlie G. Stevens as a minister in the Society of Friends with membership in Nebraska Yearly Meeting.

* * * *

Jeanette Hadley, Editor of our Bible School Publications, visited Wabash, Indiana, Meeting on Sunday, September 11, and met with the Sunday School Council . . . William Hale, one of the most active of our younger leaders, has entered Earlham College. He is preparing himself for active Christian service.

* * * *

Among Friends who supplied the Pasadena, California, Meeting during the summer were Richard Haworth, Gurney and Elizabeth Binford and Charles T. Moore . . . On retiring from many years of efficient service as President of the Auxiliary, Bertha A. Test was recently given a surprise picnic in recognition of her service and presented with a gift. She has been succeeded by Lydia Hill . . . On September 9, the Christian Endeavor, in cooperation with the Long Beach Society, held a party at Alamitos Bay Beach. On this happy occasion the young people were joined by their pastor, R. Ernest Lamb, who proved to be physically as well as mentally and spiritually alert.

* * * *

Clayton S. Brown, pastor of the Los Angeles Meeting, is planning to start Sunday evening services which he hopes will fill a real need in the devotional life of the membership . . . A new Sunday School class is being organized under the direction of Esther Brown, which will appeal especially to the young married people . . . Following the arrival of a recent steamer from Japan, Gurney and Elizabeth Binford received eighteen letters from Japanese Christian friends around Tokyo . . . Albert W. Macy of

Pasadena, a frequent contributor of verse to THE AMERICAN FRIEND, is residing temporarily in Los Angeles and is attending our Sunday morning meeting for worship.

* * * *

Summer meetings for worship were well maintained on Sunday morning in Beulah Lodge at Quaker Haven, headquarters of the Young Friends of Indiana Yearly Meeting, located on Dewart Lake. Visiting Friends and others contributed helpfully to the meetings. The average attendance approached thirty, not including conferences. Visitors came from Oregon and California on the Pacific Coast, from New York on the Atlantic and from Virginia and Tennessee to Michigan. Ethel Crawford was hostess of Beulah Lodge this year.

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While Murray S. Kenworthy, pastor of the Carthage, Indiana, Meeting was on a fortnight's vacation, with his wife and father, visiting Friends ministered to the congregation. John Hill, who has charge of the young peoples' activities in Walnut Ridge Quarterly Meeting, spoke on Sunday, September 4. On the following Sunday, Walter C. and Catherine H. Woodward of Richmond were welcome guests when the Editor of THE AMERICAN FRIEND spoke helpfully. During the months of July and August unified services were held in which encouraging interest and attendance were manifested, especially by the young people.

* * * *

The work in Anderson, Indiana, Meeting is starting off very nicely under the leadership of our new pastor and wife, John and Mary Compton, who came to us September 1, from Russiaville in Western Yearly Meeting. A reception was tendered them Thursday evening, September 15, in the church parlors. . . . Promotion Day is being planned for October 2. At this time the new Sunday School teachers and officers will take their places. Rally Day will be held on the following Sunday with the Upstreamers Class in charge of the program.

FOND FAREWELL TO PERCY THOMAS FAMILY

Percy M. Thomas, who has been with Des Moines Friends for the past ten years, resigned early in the spring as pastor of the meeting, his resignation being effective September first. Since that time, members of the Thomas family have been honored at many social gatherings and have received many gifts and tokens of love and appreciation from the different groups of the meeting and from the meeting as a whole. On August 19, the entire meeting shared in a farewell reception.

During the ten years of splendid, faithful service rendered by Percy Thomas, many new members have been won for the kingdom of Christ and for Friends. His ministry has been both evangelistic and faithful in the presentation of a social gospel, not only showing up social evils and world problems but trying to point Friends to a way in which they could share in trying to solve some of the problems or changing conditions.

Having been actively associated with the finance committee and with all departments of the church work, Percy Thomas leaves the church well organized in every department and ready to carry on in a splendid way. Many young people have received good training and teaching and have already proved themselves consecrated and ready to take their places in the work of the church. An article copied from the *Christian Century*, and appearing in an earlier issue of THE AMERICAN FRIEND, shows something of the large place Percy Thomas occupied in the religious life and activities of the city.

Friends were loath to lose him as their pastor but he leaves with their prayers and good wishes and now they turn to their new pastors, Charles and Lucil Thomas, pledging them their wholehearted cooperation in building larger and better upon the foundation layed under the leadership of Percy Thomas.

YEAR'S WORK GETS UNDER WAY AT WHITTIER

September 11th was Rally Day at Whittier, California, Meeting. Leslie D. Shaffer, from Philadelphia, Executive Secretary of the Fellowship Council, of the American Friends Service Committee, was a guest for the day. The 10:30 unified service was in charge of the pastor, O. Herschel Folger, who brought a message suited to the occasion. The Bible School Departments were present in groups, with many boys and girls and "little folks" attending. Leslie Shaffer sang, "The Lord Is My Shepherd," and the choir sang, "How Lovely Are the Messengers."

At the evening service Leslie Shaffer spoke on the subject, "The Quaker Message in a Changing World." Special music was furnished by the male quartet and Frank Pursell, director of music, sang a solo, "Come Ye Blessed of My Father." An interesting question period was held after the service, for which a large part of the audience remained.

During August, our pastor and family spent their vacation at Surfside, near Seal Beach. During his absence the morning messages were given by George Taylor, Harley M. Moore, W. O. Mendenhall, and Louis T. Jones. Our meeting joined with the other churches of Whit-

tier in the Sabbath evening union services during July and August and on Labor Day Sunday.

The midweek prayer meetings this summer have been led by our younger married couples, and young men and girls, with one couple leading the devotions and another couple having charge of the music. They have given us themes for earnest consideration. The attendance has been larger than usual and the interest deepens.

All committees were called to a joint meeting September 5, in the auditorium, after which a period of devotion was held and the various committees separated to plan their work for the coming months. Splendid plans were made and the work for a new year has been begun with enthusiasm.

We gladly welcome to our services the many visitors who are present with us from so many places. The total attendance increased last year over the year before and we are hoping for even greater numbers this coming year.

Many of our young people attended the Camp Arbolado C. E. Conference held August 1 to 8. The faculty and administrative officers included: Harley M. Moore, Yearly Meeting Superintendent; Albert E. Stuart; Paul Younger; Harold Walker and wife; Mark Martin and wife; Mary Reynolds; and Lone Star, Trumpeter. The following courses were offered: Life of Christ; Life of Paul; Old Testament Survey; My Community and the Christian Ideal; Christian Stewardship; and Youth at Worship.

O. Herschel Folger has recently been elected President of the Whittier Council of Churches.

QUAKER-BRED AUTHORESS IS EULOGIZED

Although she left her Quaker and home environment in Indiana long years ago, many of us have followed with appreciation the career of Margaret Hill McCarter who died recently at her home in Kansas. Some of us who did not know her personally have come to know her through one or more of her books. As Margaret Hill, she attended Earlham College in 1875-1876. Under the caption, "She Made Us Kansas-Conscious," this editorial tribute appeared in the Methodist periodical, *The Christian Advocate*, for September 15:

To mention Margaret Hill McCarter is to think of "Walls of Men," and "The Peace of Solomon Valley," and half a dozen other stories of the Kansas prairies.

But that will be only part of our memory of her, now that she is gone. She took Quaker principles and a Quaker courage with her, fifty years ago, when

she left her Indiana home to teach in Topeka.

From the first these character values were in full use. She discovered early that she had the story-teller's gift, and the romance of pioneer Kansas kindled her imagination. So, one after another, she wrote her novels and shorter tales of the days "when freedom was a bornin'" among the sunflowers, until she had become, by general acclaim, the State's novelist spokesman.

Nor was that all. Mrs. McCarter joined herself to the Methodist church, and became a notable influence in the two struggling causes which the church had espoused, the fight to keep prohibition, and the struggle for women's political rights.

And she was always the college woman. In Topeka she naturally came to be a friend and helper of Washburn College, and her Methodist associations gave her a large interest in Baker, of which latter school she was for a number of years a trustee.

Mrs. McCarter died on August 31, at seventy-eight, to the last an active, zestful writer and citizen and Christian.

For thousands of Kansans she made their State's history glamorous and inspiring; and, more than that, for a half century she helped the life of Kansas to be more purposeful and clean and joyous. It was a noble service.

DISTRICT CONFERENCES IN WESTERN

Western Yearly Meeting's Peace Committee feels with others that the Society of Friends must rethink its traditional peace testimony, and, with fellow Christians, face afresh the implications of the Gospel. Our young people must be prepared to meet the testings that are ahead. It may be, that almost without warning, they will be called on to decide whether they can conscientiously take part in war, and we must not let them be practically unprepared as many of us were twenty years ago. It is not the task of the church to tell them what to do but to give them light and guidance and support that they may make right decisions for themselves. Whatever decision they make should be with the knowledge that the church understands and sympathizes with them.

Accordingly, the Committee has arranged for a series of regional conferences to be held during the first ten days of October. The program as prepared applies not only to young Friends but is for all church workers and members generally, to help and encourage them to find and keep the church testimony where it surely belongs as an integral part of our Christian discipleship.

Eight conferences have been planned, beginning October 2, at Sand Creek,

Timely Tips to Reporters

With the opening of Autumn activities in our meetings, our news columns should fairly bulge during the coming weeks. We want news and more news from our local meetings. For that news we must depend almost wholly upon local reporters. Is your meeting adequately represented in the columns of your church paper? If you have no reporter, appoint one. If your reporter is inactive, appoint one who will report.

To our reporters we offer a few suggestions. By noting and following them you will make us very happy:

Send us news items promptly. We do not care for reviews covering several weeks, or even months. Reports of Christmas activities are unwelcome after Easter!—and considerably before.

Pray do not load reports with names of local meeting officers, committees and performers. However, we covet personal items of general interest concerning Friends in your community.

Be particular to give first names of men and women Friends. Do not say "Mr. and Mrs." In harmony with Quaker ideals, we wish to maintain the identity of women Friends.

Please do not expect us to write up your stories from newspaper clippings. If the event in question is worth reporting, it is worth someone's time to report it for us.

And finally, brethren, address your items to the *Editor* of THE AMERICAN FRIEND, not just to the paper. Otherwise, they go to the business office. An extra please on this. Say: Editor, THE AMERICAN FRIEND, Richmond, Indiana — no more, no less.

"And We DO Mean YOU!"

ANNIVERSARY OBSERVANCE AT VERMILION GROVE

Plans are being made for the observance of the seventy-fifth anniversary of the organization of Vermilion Quarterly Meeting at Vermilion Grove, Illinois, Western Yearly Meeting, at the next quarterly session, October 7, 8, 9. If you ever were a member of this meeting, you'll be wanting to come back home now. Former pastors and teachers in Vermilion Academy, and any one interested is invited to come or send a greeting. If you desire overnight entertainment, write Mrs. Mary L. Canaday, Vermilion Grove, Illinois. Send greetings to Frank V. Stafford, chairman, program committee.

and following each day in order with conferences at Paoli, Mooresville, Westfield, Ridgefarm (Illinois), Bloomington, New London, and closing at Kokomo on October 9. Leaders attending all these conferences will be E. Raymond Wilson, Associate Secretary of the Peace Section of the American Friends Service Committee, who has just returned from nine weeks of extensive European travel; and Leslie D. Shaffer, Executive Secretary of the Fellowship Council of the Service Committee. In addition, the following members of Western Yearly Meeting are expected to participate in one or more of the conferences: Milton H. Hadley, Harold Carson, Robert Wilbern, Robert W. Balderston, Homer J. Coppock, and Russell Stuart.

POT LUCK AND GOOD CHEER AT WILMINGTON

In celebration of the birthday and the beginning of the fifth year of service of their pastor, A. Ward Applegate, the members of the Wilmington, Ohio, Meeting met in the church basement on the evening of September 21st for a pot luck supper. Ward Applegate has had four successful years as pastor of the Wilmington Meeting and during this time has gained the respect and high esteem not only of his members but of the community at large.

ENGAGEMENTS

HOWE-BROWN—Carroll T. and Anna Hartshorne Brown of Westtown, Pennsylvania, announce the engagement of their daughter, Caroline C. Brown to G. Ronald Howe, son of W. Herbert and Mary E. Howe, a member of Friends House Meeting, Euston Road, London, England.

MCCRACKEN-ROBERTS — Chester and Abby M. H. Roberts, of Swarthmore, Pennsylvania, announce the engagement of their daughter, Lydia Hall Roberts, Assistant Dietitian at Earlham College, and Edward McCracken, son of J. Raymond and Ina R. McCracken, of Fairmount, Indiana.

MARRIAGES

BEAN-MEEKER—At the First Friends Church, Des Moines, Iowa, August 20, 1938, Celia Meeker, daughter of Milton and Elva Meeker of Des Moines, to Ernest Bean of that city, son of Charles and Edna Bean of New Providence, Iowa. Percy M. Thomas, minister.

BIBLER-COPPOCK—In 57th Street Meetinghouse, Chicago, August 22, 1938, Grace Louise, daughter of Homer J. and Mabel C. Coppock, to Walter G. Bibler, of Hoyt, Kansas, using the Friends ceremony.

CAMPBELL-FOUTS — At Des Moines, Iowa, July 23, 1938, in the First Friends Church, Margaret Fouts, daughter of Fred and Gladys Fouts of Earlham, Iowa, to Robert Campbell, son of Bertha Campbell of Des Moines, Iowa. Minister, Percy M. Thomas.

ELLIS-HOLLINGSWORTH—At Pasadena, California, July 27, 1938, Lois Huldah Hollingsworth, daughter of Mr. and Mrs. E. L. Hollingsworth of West Branch, Iowa, to Bayard Fraker Ellis, son of Mr. and Mrs. Charles E. Ellis of Oskaloosa, Iowa. At home in Los Angeles.

GUTHRIE-DEADMAN—By Friends' ceremony, at the home of the bride in Chicago, Illinois, July 23, 1938, Clara Deadman, daughter of Bertha and the late Harold A. Deadman, to J. Victor Guthrie, son of Taylor and Irma Guthrie, of Springdale, Iowa.

JORDAN-SANTMIER — In the Friends Meetinghouse in Knoxville, Tennessee, on September 3, 1938, Ramona M. Santmier, daughter of Arthur and Alice Santmier, to William Vascoe Jordan. Arthur Santmier, father of the bride, minister.

KOEHRING-BURDSALL—In West Richmond Meetinghouse, Richmond, Indiana,

September 18, 1938, Ruth N. Burdsall to Luther N. Koehring. Charles M. Woodman, minister. At home in Richmond.

MILLER-ELLIS—At the Friends Church at Ramona, California, on August 18, 1938, Dorothy May Miller, daughter of Mr. and Mrs. Thomas Miller to Forrest Albert Ellis, son of Mr. and Mrs. J. Arthur Ellis. Bert Schroeder, minister. At home at Penn College, Oskaloosa, Iowa.

MILLER-WHITE—At the First Friends Church, Whittier, California, September 18, 1938, Martha Eliza White, daughter of David H. and Grace H. White, of Whittier, to James Stephen Miller. O. Herschel Folger, minister. At home "Chudleigh," Christiana P. O., Jamaica, B. W. I.

PRATSCHER-KELSAY—At Chicago, Illinois, in the home of the bride's uncle and aunt, Dr. William and Eunice Cary, June 18, 1938, Mary Ann, daughter of H. Paul Kelsay, and William Pratscher.

WILSON-ELLIS—On August 27, 1938, at the home of the bride's parents, Mr. and Mrs. Walter C. Wilson, in Monrovia, California, Julia Elizabeth Wilson to Charles Herbert Ellis, son of Mr. and Mrs. J. Arthur Ellis. At home in Whittier.

BIRTHS

HOADLEY—On September 8, 1938, to Arthur and Mildred Kearns Hoadley, of Spencer, Indiana, a son, David Kearns.

MILLS—To Howard and Bernice Hadley Mills, West Newton, Indiana, September 13, 1938, a son, Amos Edwin.

MITCHEL—To Raymond and Dorothea Harris Mitchel, Muncie, Indiana, July 12, 1938, a son, Larry Ray.

PRINGLE—To James W. and Ruth Rothera Pringle, at Lawrence, Massachusetts, July 6, 1938, a son Arthur David.

SIFFERLEN—To Albert Joseph and Marion Hill Sifferlen, at Lawrence, Massachusetts, May 11, 1938, a son Peter Albert.

DEATHS

DODGE—On September 1, 1938, Hattie B. Dodge, an elder of Anderson, Indiana, Meeting. She was born in Marshall County, Indiana, March 18, 1873, a daughter of Paxton Viney, Methodist minister. She was married to William Dodge in 1900, and three years later removed with him to Anderson where they joined the Friends Meeting. Soon thereafter William lost his eyesight and the burden of financial support fell on her willing shoulders. During these thirty-five years, while she provided the necessities of life with her needle, she always had time for others and many are they who will long remember her wise counsel and kind deeds. She had a rare spiritual insight and served her church in many capacities. Funeral services were conducted Sunday afternoon September 4, from the Anderson Friends Church with Charles Sweet and John Compton in charge.

FREEMAN—Suddenly at Albany, Oregon, August 29, 1938, Daniel Freeman, Professor of Biology at Albany College, a Presbyterian institution. He was born at Kokomo, Indiana, August 17, 1864,

and was a graduate of Earlham College. He had a Ph.D. degree from the University of Chicago. Following several years of work as a school superintendent in Indiana, he had a position at Fargo, North Dakota, prior to his acceptance of the position at Albany College. Though long removed from direct contact with Friends he maintained a steadfast loyalty to the Society and to its ideals. He is survived by his wife and four daughters.

GIFFORD—At her home, Dartmouth, Massachusetts, August 20, 1938, Lucy J. Gifford, aged fifty-three years, daughter of the late Captain Warren and Lucy J. Gifford. Aside from the years spent at Friends School (now Moses Brown) in Providence, R. I., of which she was a graduate, her life was spent in Dartmouth where her interest centered about the Allens Neck Meeting. Although she was of a quiet and retiring disposition, she held responsible office in Bible School, W. C. T. U., Missionary Society, in local and Monthly Meeting, as well as serving on committees of both Yearly and Quarterly Meetings. She was an Overseer for many years and also rendered outstanding service as Superintendent of the Home Department of the Bible School. She shared her home generously and her outflowing love and sympathy endeared her to a wide circle of friends. The beautiful Friends funeral service was in charge of her pastor, James Wild, who was assisted by Elizabeth J. Trout, Alvano C. Goddard and Elden H. Mills.

HALE—At Richmond, Indiana, September 22, 1938, Elmer E. Hale, aged 77 years. For many years he had labored faithfully as a minister of Indiana Yearly Meeting, combining the ministry with his vocation. Inconspicuously but devotedly he served the cause of his Master. Two daughters, one brother and a sister survive. Funeral services were conducted by Will Kinsey, Elwood Davenport, Marvin J. Jones and Irvin Stegall.

LEMMON—At Oskaloosa, Iowa, September 2, 1938, J. Morris Lemmon, the son of Bosley and Rebecca Lemmon. He was born in Henry County, Iowa, September 8, 1861. In 1882 he was married to Mary Emma Hoover who preceded him in death six years ago. For half a century he labored in the ministry both as a pastor and in evangelistic service. Unassuming, devoted and dignified, he sought to honor his Lord both in word and in daily deed. He always maintained an interest in the affairs of life and was companionable to young and to aged alike. Funeral services were conducted September 4, in the College Avenue Meeting by Edwin McGrew. Interment at Bloomfield.

LOCK—On September 4, 1938, at her home in Kokomo, Indiana, after one day's illness, Martha Jane Lock, aged sixty-nine years, the daughter of John and Nancy Newcom. She was a member of the Courtland Avenue Friends Church when it was established, but for the last twenty-nine years was an active member of the Union Street Meeting. She was a discerning elder and her counsel was often sought. Friends will greatly miss her presence in meetings for worship which were regularly attended. Surviving are one daughter and two granddaughters. Funeral services were conducted by Russell E. Rees.

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Westtown School, Westtown, Pa.

McREYNOLDS—At St. Mary's Hospital, Knoxville, Tennessee, September 6, 1938, Victor McReynolds, aged 51 years, a member of Friendsville, Tennessee, Meeting of which he had been an official for many years. He was an everyday Christian who proved his religion by his daily walk. Quiet and unassuming, he gave the substantial backing and encouragement that enabled other members of his family to take more prominent places in the meeting. He is survived by his wife, Cate G. McReynolds, Clerk of Friendsville Quarterly Meeting, and by two daughters and a son. Largely attended funeral services were conducted September 9, by Arthur Santmier, Knoxville, J. Norman Osborne, Friendsville, and J. Edward Ransome, Belltown. He was highly and universally esteemed by the community.

STAUFFER—At Wabash, Indiana, September 11, 1938, Paul Stauffer, aged 47 years. An active member of Wabash Meeting, at the time of his death he was a trustee and was Treasurer. He is survived by his wife, one son and his aged father.

VICKERS—Frank E. Vickers, son of Frank and Charlotte E. Vickers, August 23, in his Oak Park, Illinois, home. He was a member of Chicago Monthly Meeting and for years his mother had made her home with him and his wife, Laura Vickers. He is survived by his wife and one daughter.

YOUNCE—At Marion, Indiana, August 22, 1938, George Younce, aged 82 years. Funeral services were held at the Friends Church at Amboy, Indiana, where interment was made.

BOOKS YOU MAY WANT

I have for disposal the library of the late John R. Webb. Theology, Quakerism, Poetry, Philosophy. Standard authors. Write for catalog. W. Bruce Hadley, 25 S. 15 St., Richmond, Indiana.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

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First Friends Church, 2100 Washington Ave. Bible School, 9:30, Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-781. Arthur Santmier, minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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